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universities of Oxford and Cambridge, and since that time Catholic clubs have come into existence at many of the larger institutions in this country.

The chaplain in charge of this hall at the University of California corresponds with parents of Catholic students at the university whenever asked to do so, assists such students in every possible way upon their arrival at the institution, provides for religious instruction along various lines, and on Sundays and festivals celebrates Holy Mass and Vespers for these students, giving particular attention in his sermons to doctrinal instruction.

The religious services occupy first place among the activities of the club. Classes in ethics, church history, doctrine, and the Holy Scriptures are conducted during the week by the Paulist Fathers. In addition thereto, public lectures are provided, given

by men eminent in the different departments of learning, upon such subjects as: "St. Francis of Assisi"; "The Church and Socialism"; "Ethical Standards in Public Life"; "The Life and Character of Cardinal Newman."

Moreover, the social features of the Newman Club are properly emphasized. In the Hall are reception rooms with open fireplaces and pianos. There are study alcoves, reading rooms, and library. The basement is devoted to recreation where billiard and pool tables, bowling alleys, and the like invite students who want diversion.

The rules of the club are simple but its organization is efficient, and doubtless contributes much to the splendid success of the undertaking which is so earnestly seeking to guard the moral and mental progress of Catholic students in the University of California.

CHURCH EFFICIENCY

An Experiment with the Social Gospel

Rev. Charles L. Walworth, in a recent issue of the *Christian Advocate*, writes forcefully of the attempt of his church to discuss in a series of Sunday evening sermons modern social, economic, and industrial life in terms of the social teachings of Jesus.

Believing that the protest of Amos against contemporary injustice, the indignation of Hosea at social and religious conditions, the gospel of Micah and Jesus, attacking the sins of civilization and seeking society's redemption as well as the regeneration of the individual, is the only supreme message for human needs today, the official board set the pastor to study industrial conditions at first hand and then plan the work of the church for an effective campaign of social evangelism.

Such subjects were treated in a series of sermons as: "When Can a Man Afford to Marry?" "Women in Industrial and Com-

mercial Life"; "Some Enemies of the Home." The response was gratifying, the attendance was noticeably larger in the fourth month than at first, people came forty minutes before the opening hour in order to be sure of a seat, and men and women from all levels of society sat down together, yearning for a gospel that makes religion something other than the acceptance of creed or dogma.

The series continued Sunday nights for six months without interruption, a cordial feeling was induced on the part of the people generally toward the church, and 152 members were added to the church roll. There was no claim that the social teachings of Jesus are the whole of truth but simply that they are an indispensable part of a balanced gospel. And the conviction came to this church that the gospel is not threadbare, but has in it a solution for the ills of men and society, to omit the preaching of which is fraught with peril to the church.

Reconstruction of the Preaching Service

The problem today of the preaching service is to secure the attendance of the members of the Sunday school. Heretofore the feeling of sacredness for the church program has foiled efforts to adapt it to children and young people, but now people are beginning to see that the adaptation and reconstruction of the Sunday school is giving us the modern graded Bible school and they are therefore asking why the same kind of results would not follow, if the preaching service program were in similar fashion reconstructed.

Thus the August *Expositor* editorially argues and goes on to point out that some progress has already been made in this direction. There are pastors who are following the plan of preaching sermons to children at the opening of the preaching service and then excusing the little folks at a proper time. This plan has the advantage of tending to develop family life in worship and to enlist the interest and assistance of parents in the spiritual life of the youth, since the morning worship may thus become the basis of family conversation to the benefit of all the members of the family.

Again, the plan of having the children and young people take a special part in the preaching service is proving popular and successful in some sections. The preliminaries of the regular service are so changed as to substitute for the usual organ voluntary, hymn, announcements, and special music by the choir, a twenty-minute service by the Sunday school. At present this usually occurs monthly and is built around some special day, as Mother's Day, Flag Day, Easter, Christmas, etc., but what is there to prevent having these features more frequently?

Occasionally Sunday school and regular preaching service are united without dismissal of the former, the pastor speaking

to both bodies in a union service. It offers a fine opportunity for an appeal for co-operation on the part of all, both young and old, who are interested in the up-building of the kingdom.

Whatever the church does, she must find some means of securing increased attendance on the part of the growing generation or else suffer loss in the future.

Boys and Preachers

Under this striking title Dr. Richard C. Hughes, in a recent issue of the *Assembly Herald*, makes a plea for the appointment of ordained ministers of the right sort as university pastors. When the movement for the appointment of special workers at university centers began, it was generally advised that young men who were not ministers be appointed. The assumption was that boys did not take kindly to preachers, but looked upon them as professional religionists and as people therefore to be avoided. Moreover, along with this supposed antipathy of young men in college for the church and the minister there went the demand that the religious life of the students should center in a building separate from the church, apparently on the theory that students were to be caught with guile.

Happily the reverse policy is being found to be the one which works out best. Young men above all others like directness—as in other things, so also in religion. This the university pastors have shown. They are winning recognition everywhere for their work and are taking equal rank with the best experts in any subject as specialists in practical religion.

So today, fortunately, the university pastorate is being developed on the principle that the church ought to appeal directly to students and on the belief that, with the right sort of man in charge, religious instruction, properly organized, can be given for practical religious values and can hold the respect and interest of large numbers of

students. The results so far obtained on this basis are "an eloquent prophecy of the dawning of a new day in education and in the life of the church."

Church-going Evangelism

The August *Expositor* reports a unique plan for a church-going evangelistic campaign, tried out by Rev. Robert Gordon, pastor of the First Baptist Church, Topeka, Kansas.

A certain book or chapter of Scripture was selected as the subject of the evening's sermon and the people of the city were asked to read that portion of the Bible each day. Advertising matter calling attention to the book or chapter to be read was widely distributed over the city. Paid advertisements were placed in the daily papers and the newspaper managers inserted daily without charge an article on the daily selection by prominent business men and political officials, as well as by ministers. Invitations to the meetings were thrown upon a screen placed in a prominent position somewhere near the center of the city.

In 1912 the Gospel of John was selected and this year it is the "Little Bible." Two thousand copies of the Gospel of John were secured and sold at cost or given away.

The plan has met with general approval and is to be followed in several other cities. Vice-President Marshall is quoted as saying: "The Little Bible contains portions of the Holy Scriptures, and I am sure if we cannot get the people to read all of the Scriptures, if they will read part, it will do them good. I am one of those who believe that it is only through right citizenship that we can have right government and that we cannot have

right citizenship in any other way than through the Bible."

Interdenominational Social Service

Under the above title the chairman of the Black Mountain Social Service Conference sends out a statement of the plan and program of the summer assembly held there for the promotion of interdenominational comity and service, thus giving Black Mountain, N.C., a unique distinction and a unique position. It is situated near the crest of the Blue Ridge Mountains, within a day's walk of the highest peak east of the Rockies. It is also the gathering-place of the greatest interdenominational summer settlement in the United States. For here are located the assembly grounds of religious organizations whose members visit Black Mountain in such numbers as to make, together with some other visitors from the South and Middle West, a summer population of about ten thousand people. The Southern Presbyterian Association, the Southern Baptist Association, the Southern Methodist Colony Company, the National Y.M.C.A. and Y.W.C.A., and the Students Voluntary Missionary Movement have each its own separate community settlement, auditorium, and summer educational conference, and it is now proposed that an annual conference be organized at Black Mountain for the purpose of promoting interdenominational spirit and the work of interdenominational social service.

There are many attractions of all kinds for summer visitors in the region, and it is hoped the organization of this new conference will give impetus and power to this new and larger and interdenominational social service.